

# PPT: The Civil Rights Movement: 1965-68



**Up to 1965, was the Civil Rights Movement's use of nonviolent resistance effective in securing equal rights for African Americans? Why or why not?**

- In 1964, SNCC helped form the **Mississippi Freedom Democratic**, as an alternative to the dominantly white and conservative Democratic Party of Mississippi.
- the MFDP nominated Fannie Lou Hamer , Annie Devine and Victoria Gray to run against the traditional Democrats in the state's 1964 congressional elections.
- They elected 68 delegates to the Democratic National Convention and asked to be seated instead of the all-white delegation sent by the state's Democratic Party.



- **Fannie Lou Hamer** spoke about blacks' desire to “live as decent human beings”

- President Johnson offered a compromise—two members of the MFDP delegation would be seated and the rest would be non-seated “guests” of the convention.



- The NAACP and SCLC supported the compromise. SNCC and the MFDP rejected the compromise.

- The MFDP's challenge failed in the end. It also helped widen a split that was developing in the civil rights movement.



<https://www.youtube.com/watch?v=07PwNVCZCcY>

## Watts Riot, 1965

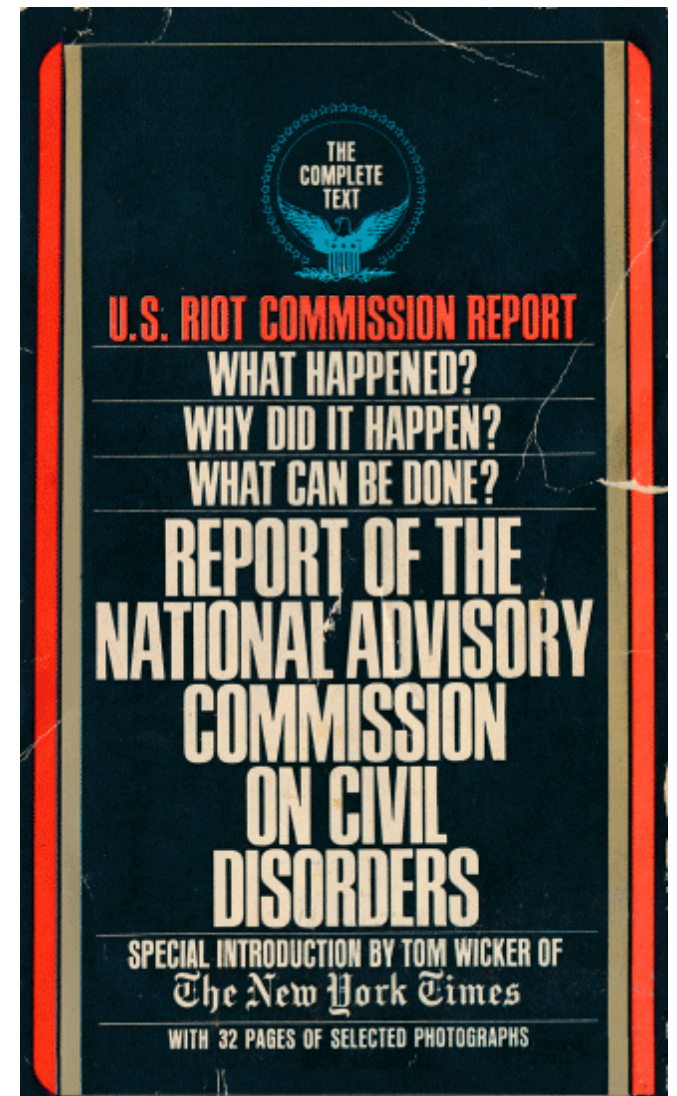
- An African American man was pulled over for suspected drunk driving.
- A crowd gathered and soon grew angry by what they believed to be another incident of racially motivated abuse by the police.
- Several days of arson and looting
- In the six days of the riot, 34 people die, almost 900 are injured, and nearly 4,000 are arrested.
- National Guard called in to restore order



After more riots erupt in 1967, the National Advisory Commission on Civil Disorders, known as the **Kerner Commission** was established by President Lyndon B. Johnson to investigate the causes of the 1967 race riots.

What they found...

- US divided, along racial and socio-economic lines, into two societies: 40% of non-whites lived below the federal government's poverty line
- Black men were twice as likely to be unemployed as whites and three times as likely to be in low-skill jobs.
- The commission viewed this poverty as the cause of crime and civil unrest.



## Many SNCC and CORE members were beginning to question nonviolence.

### SNCC in 1960

Integration of human endeavor [activity] represents the crucial first step towards such a society. Through nonviolence, courage displaces fear; love transforms hate. Acceptance dissipates [drives away] prejudice; hope ends despair.



—SNCC Statement of Purpose, 1960

### SNCC in 1966

Black power means proper representation and sharing of control. It means the creation of a power base from which black people can work to change statewide or nationwide patterns of oppression through pressure from strength—instead of weakness . . . It does not mean merely putting black faces into office . . . The power must be that of a community, and emanate [come] from there.



—Stokely Carmichael, SNCC chairman,

“What We Want,” 1966

- **Stokely Carmichael** became the head of SNCC in 1966.
- SNCC abandoned the philosophy of nonviolence.
- **Black Power** became the new rallying cry.
- Wanted African Americans to depend on themselves to solve problems.

Members of the Black Panthers wore black berets, sunglasses, black leather jackets, black trousers, black shirts, and shiny black shoes.



**1966, the Black Panther Party was founded by Bobby Seale and Huey Newton in Oakland, CA.**

- The Panther's 10-point platform calls for black self-determination and improvements in jobs, housing, education, and police treatment.
- The Panthers provide services for blacks in their community and send out observers to monitor interactions between police and blacks.
- Members carried guns and monitored African American neighborhoods to guard against police brutality.
- Called for violent revolution as a means of African American liberation.





<https://www.youtube.com/watch?v=qGZpDt6OYnI>



## THE NATION OF ISLAM

Nation of Islam was  
a large and  
influential group  
who believed in  
Black Power.

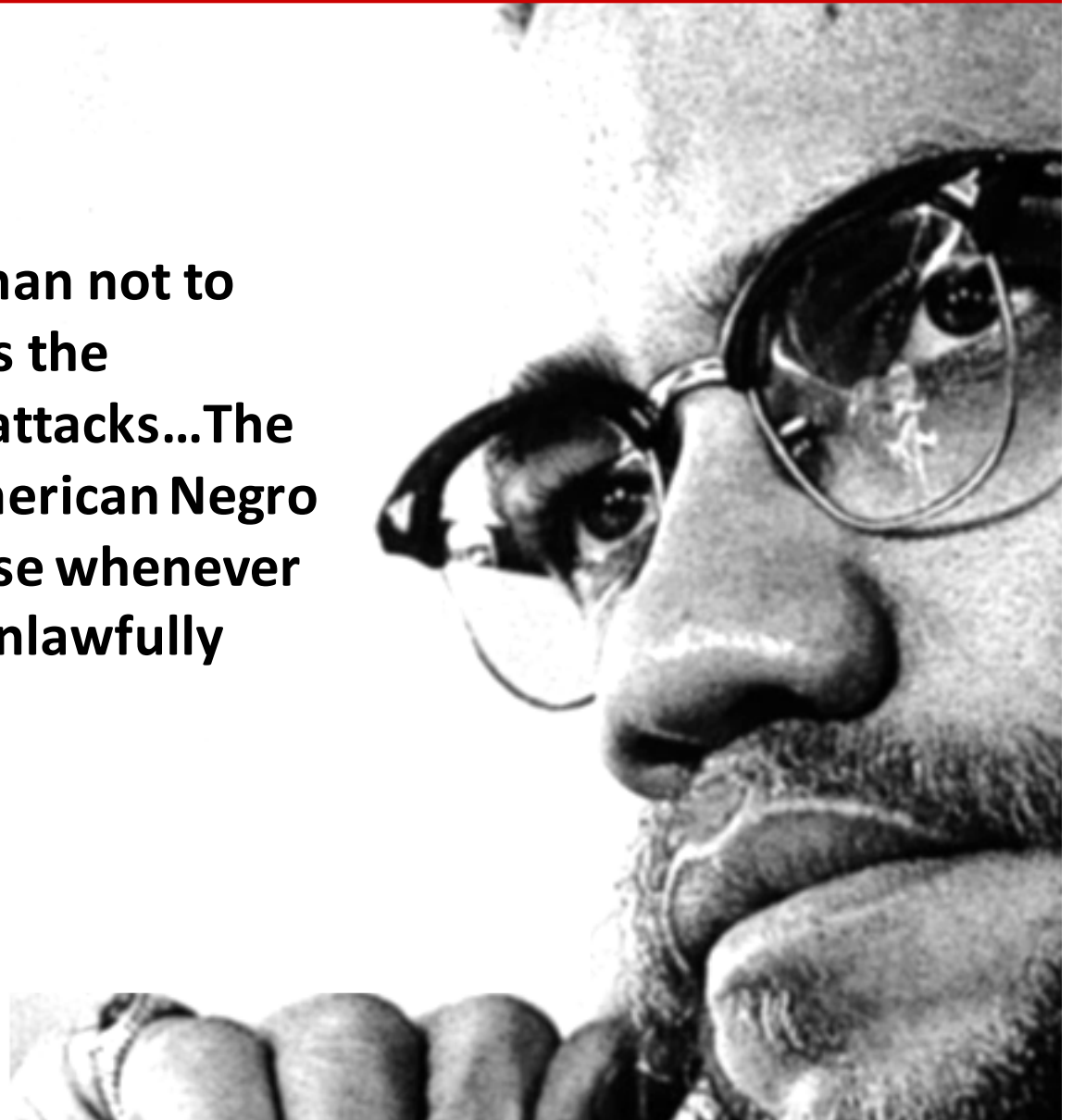






# MALCOLM X

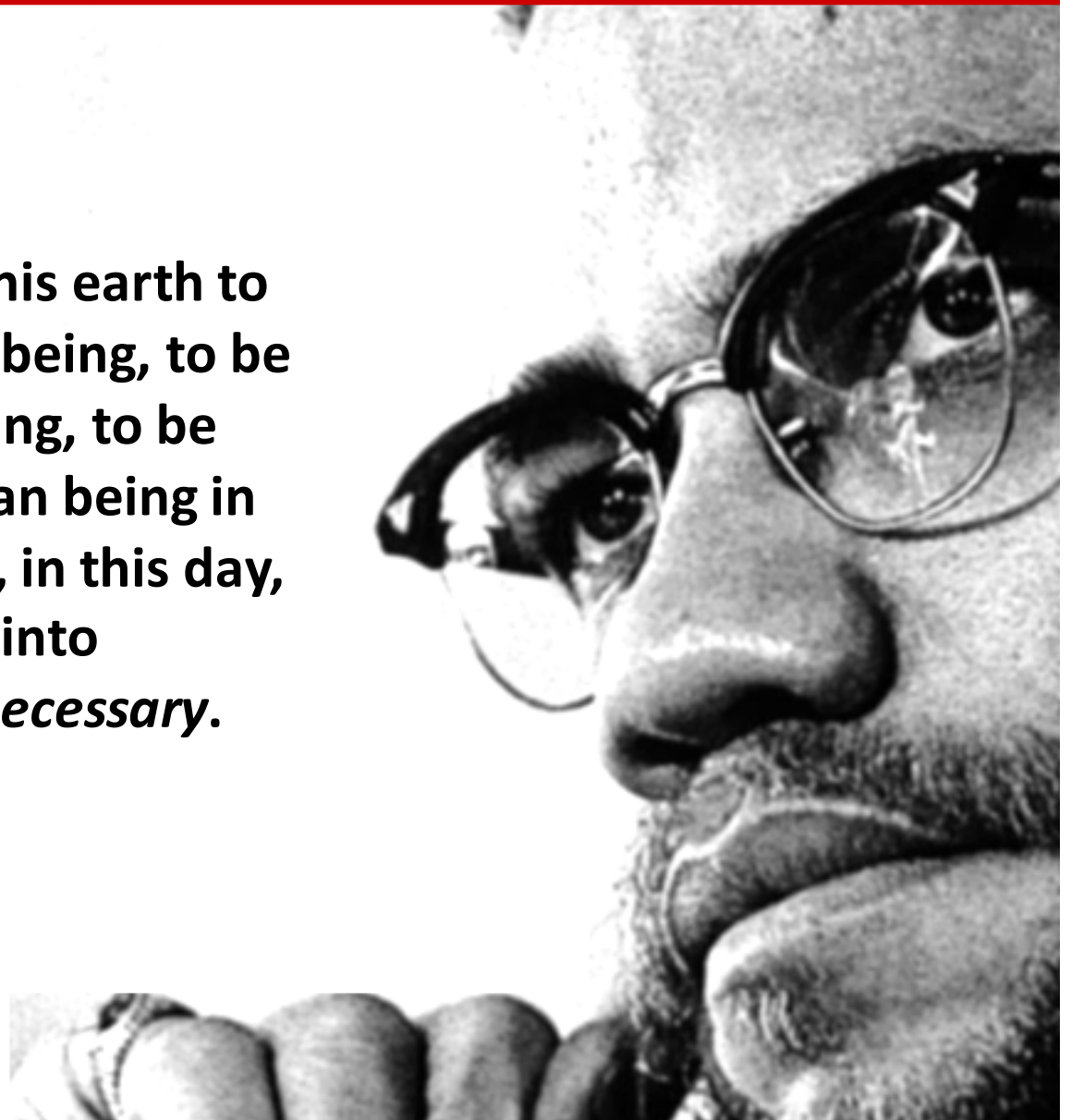
**“It is criminal to teach a man not to defend himself when he is the constant victim of brutal attacks...The time has come for the American Negro to fight back in self defense whenever he is being unjustly and unlawfully attacked.”**





# MALCOLM X

**We declare our right on this earth to be a man, to be a human being, to be respected as a human being, to be given the rights of a human being in this society, on this earth, in this day, which we intend to bring into existence *by any means necessary*.**



# MALCOLM X: BY ANY MEANS NECESSARY

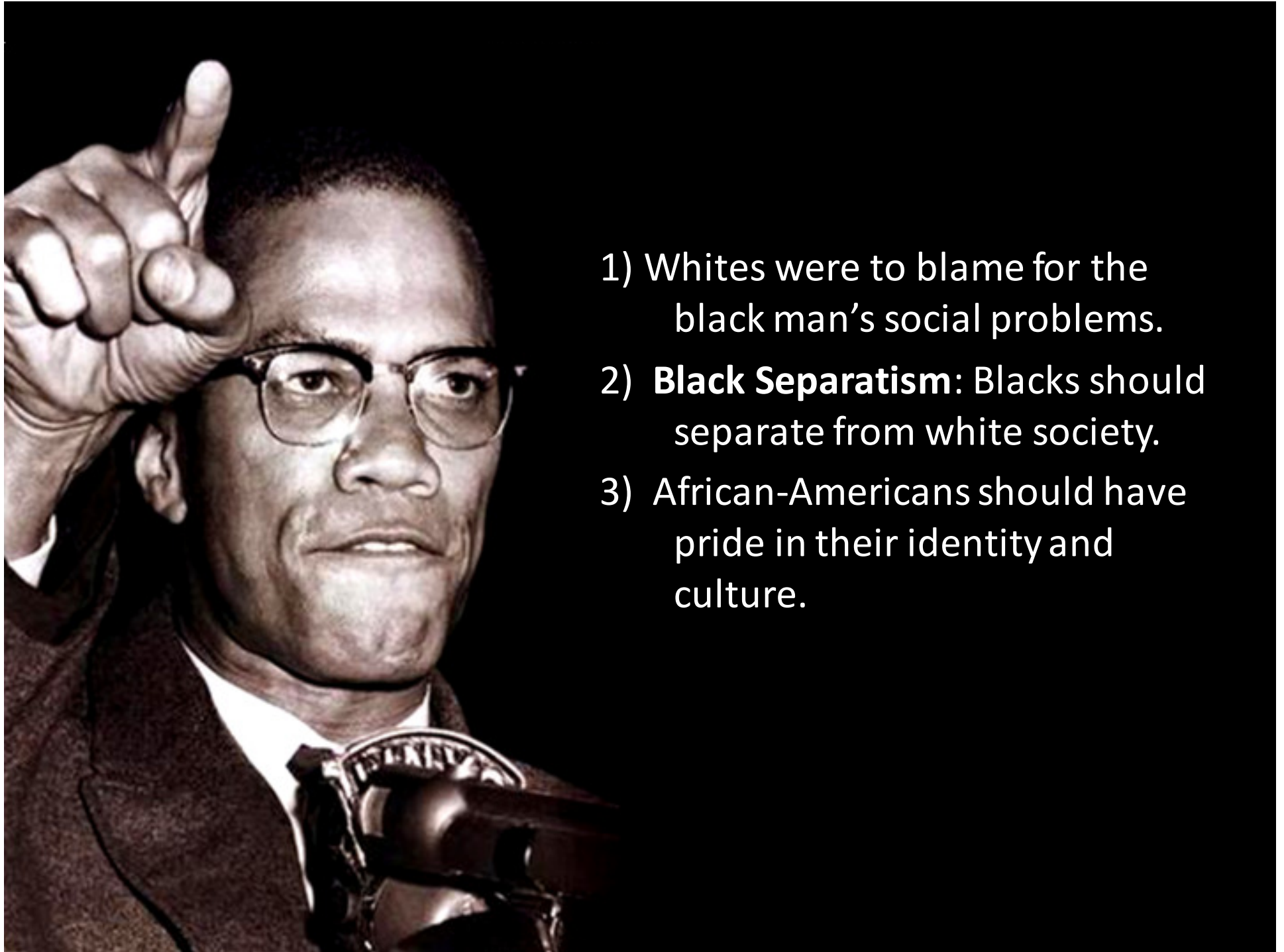


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<https://www.youtube.com/watch?v=hg6LxyTnY8>



- 1) Whites were to blame for the black man's social problems.
- 2) **Black Separatism:** Blacks should separate from white society.
- 3) African-Americans should have pride in their identity and culture.

## Background Information on Malcolm X

When you see the 📖 symbol, stop and discuss the questions listed beside it.

Malcolm X was born on May 19, 1925, in Omaha, Nebraska. The fourth of eight children, his birth name was Malcolm Little. When Malcolm was six years old, his father suffered a gruesome death, getting run over by a trolley car. Later in life, Malcolm came to believe the death was a murder. He suspected a group of white men who opposed Mr. Little's activities in the Universal Negro Improvement Association (UNIA). Founded by Marcus Garvey, the UNIA preached a philosophy of "black separatism" and black pride. It aimed to compel millions of blacks to return to Africa because, according to Garvey, blacks would never be treated justly in a country ruled by whites.

His father's death destroyed Malcolm's home life. His mother went insane, and her younger children, including Malcolm, were placed in different foster homes. Malcolm was a very bright student, but he was an angry and bitter child, and he lost interest in school as he grew older. At age 15, Malcolm quit school and moved to Roxbury, Massachusetts, the black section of Boston. There he lived with an older half-sister.

For the next several years, Malcolm lived the life

Malcolm served seven years in prison. During that time, he learned that four of his siblings had joined the Nation of Islam, a religious group led by a man named Elijah Muhammad. Members of the group were called Black Muslims. They preached a philosophy similar to that of Marcus Garvey's UNIA. They favored a path of racial separation for black Americans and believed in black self-determination. The group viewed white Americans with suspicion, if not outright hatred, and had no interest in integration with white society.

Black Muslims operated their own restaurants, stores, and farms. The Nation of Islam also preached a strict code of member behavior. Eating pork and using alcohol, tobacco, and drugs were prohibited.

From prison, Malcolm wrote Elijah Muhammad, inquiring about the Nation of Islam. He received a warm reply. When Malcolm was released from prison in 1952, he went to Chicago to join the Nation of Islam. As other Black Muslims had done, Malcolm changed his last name. Black Muslims considered their family names to be part of their slave past, so they rejected them in favor of the suffix "X." Malcolm Little became Malcolm X.



1931:

# MALCOLM LITTLE



Malcolm's father was a Baptist minister and follower of Marcus Garvey. He was murdered...likely by white supremacists.

Malcolm was 6 years old.

His body was found on trolley tracks, with his head partially crushed and body severed in half...his death was ruled a suicide.

Malcolm's mother spent 26 years in mental hospitals.





"Violence as a way of achieving racial justice is both impractical and immoral. It is impractical because it is a descending spiral ending in destruction for all. The old law of an eye for an eye leaves everybody blind. It is immoral because it seeks to humiliate the opponent rather than win his understanding; it seeks to annihilate rather than to convert. Violence is immoral because it thrives on hatred rather than love. It destroys community and makes brotherhood impossible. It leaves society in monologue rather than dialogue. Violence ends by defeating itself. It creates bitterness in the survivors and brutality in the destroyers."

Martin Luther King, Jr.



"I think there are plenty of good people in America, but there are also plenty of bad people in America and the bad ones are the ones who seem to have all the power and be in these positions to block things that you and I need. Because this is the situation, you and I have to preserve the right to do what is necessary to bring an end to that situation, and it doesn't mean that I advocate violence, but at the same time I am not against using violence in self-defense. I don't even call it violence when it's self-defense, I call it intelligence."

Malcolm X

# Venn Diagram of Martin Luther King Jr. and Malcolm X

In your group, discuss the information you have read about Martin Luther King Jr. and Malcolm X. Then complete the Venn diagram below by writing unique characteristics of each leader in the corresponding section and characteristics common to both leaders in the section at the center of the diagram.



Characteristics of  
Martin Luther King Jr.



Characteristics of Both



Characteristics of  
Malcolm X